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What has happened this last week that we could talk about?

Taylor Morris: Mr. Nyland, I have been trying the sensing and followed by feeling exercise and I find it quite difficult but very interesting to try. I would like to know if you could give me a little bit of help with that. And I will tell you how I was doing it, how it came to me that it should be done. It seemed that something about it clarified it for me as to the difference between sensing and feeling and will you tell me if it is right? In sensing it seems that the difference was that the head was in control of the body. The head was sending the sensation to the arm, let's say, and directiong the attention. As you said, as if there were a search light passing up and down the arm. And then, in changing later, after going thru the sensing right arm, right leg, left leg, left arm, then the second time and the sensing again the right arm, followd by the sensing of the right leg and feelin of the right arm. And the feeling, the difference seemed to me that it was, I was trying to recieve from the body. In other words, it was almost the oppostite. -??- The sensing was sending from the mind to the arm, into the arm and the other was trying to register what almost was in the arm, but from the arm, by trying to pick up from the arm; as if it were pinched would be a good example. Pinching is not felt in the head. It is registered in the head. Is that right? From the arm rather than ...

Mr. Nyland: Who else has tried it? What is the result?

John Owens: I found thay I can do the exercise with what I would consider much more facility then formerly. It is of great help to me and it seems that the feeling comes much quicker than it used to.

Terry Owens: I have not been able to sense and feel simultaneously, that is, two limbs simultaneously. But I had an experience of feeling in the limbs. I do not understand what Tayler means because I think the way Taylor is talking about is not being impartial about sensation. What I would describe as feeling was that it seemed to me as tho I xx return into my body, as tho my arm was not something separate and the feeling was moving-which is not very clear I am afraid.

John Owens: For me I would say that the sensation comes from a relationship of my mind and the limb; and the feeling comes from a relationship between my heart or my solar plexus and the limb.

Mr. Nyland: That is right. This is exactly. Tayler, you see, after I talked about it, I thought also that, after in thinking, I said to myself I should have made it a little bit clearer and I did not. Sensing comes from the mind, Feeling comes from the heart.

Taylor: ???

Mr. Nyland: You see, after all, what are we trying to do? One finds oneself with a body which body is active; or the condition of the body, the behaviour form of the body is determined by energy coming from two sources. One is my mind and the other is my heart. Both have given instructions and orders to the body to behave in a certain way. And the final form of behaviour is influenced by the two sourced mixed and becomes then a behaviour form which partly is due to whatever I have thought and partly is due to what I have felt.

Now, this is the ordinary condition in an uncinscious state. And it is alright the way it is because the body is used to receive orders from two sources and mix it in itself. And then it becomes a behaviour form of my personality. And the motivating forces, wherever they come from, it does not matter because the outside as behaviour is the thing that counts as far as my life is concerned.

Now, I want to counteract that particular process that takes place in an unconscious way. And I want to have something that actually starts under the influence of something else independant of the three centers which now wishes to use the three centers for a definite urpose of instruction, giving now to the mind the ability to send a form of energy to the body and, at the same time, also wanting to have my heart partkae in the same kind of an endeavor by sending a form of energy from my heart also to my body. I do not want to mux the energy as yet because the feeling center and the intellectual center start to function independ of each other. They have different kinds of energy. But when I sense, there is a form of energy as attention from my mind being sent to parts of my body and a relationship is established between my mind and my body. And I could, if I wish, make my body behave with continuation

of sensing. This is, of course, a step that has to be done afterwards because in this case I only want to have my intellect sense my body. Afterwards, when I want to move my body, that has to come from my ordinary mind because the action of my body is dependant on what I think, also what I feel, but, in any event, what I think. When I give a command that I want to move my arm, it does not come from, let's call it, the objective part of my mind, Whereas, when I sense I use a new part of my mind for the possibility of that sensing and the registration of that sensing. So, these thwo things can remain parallel. I can give a command to my body and part of my body to move and, at the same time, I can also keep a relationship between that part of my mind which is used for objectivity and the sensing of that part that is moving.

Now, besides that I want to have something else. I want to have introduced in my body another kind of relationship so that the mind and the feeling center will start to function separate from each other - altho they can meet in the body itself. I do not as yet want to mix the resul s of such energy going to my body from two different sources to meet at the same time. So, that is why I do do it consequtively. I first sense part of ym body, my right arm. Then I wait a little bit. I occupy my mind by remaining senseing as far as my leg is concerned, but now I introduce something as coming from my heart to my arm and I produce in that a feeling. I call it feeling because the energy that comes from my heart is a different kind of energy as compared to the energy that comes from my mind. It is of a different quality. It is of a different kind of density.

Taylor: In the beginning of this exercise aren't we deceiving ourselves that we can actually by willing from the heart to the arm? Isn't there a little bit of deception at first when we sort of establish this connection?

Mr. Nyland: No, there need not be. There can be because the heart

will also, particularly since it is connected with the dynamic process, be interested in the movement of that part that is being so called sensed. It is more difficult than the sensing. At the same time it is a separate activity.

I send from my heart a quantity of attention as energy which produces in my arm a state of dynamics. You see, it becomes alive as it were because energy will make that alive. It is the heat. Whereas from the mind it is the cold energy. At the same time, my heart also, and this time it is probably my solar plexus, will be able to give a command to my arm to become more active; again to become in the terms of my physical center an activity.

So, there are four possibilities. Sensing from a part of my mind, that is, trying to become objective towards partof my body. Instructions from my ordinary mind to that same part of my body to do whatever is required in my thought. A relationship between my heart and part of my body which I call feeling. And a relationship between my solar plexus or partly my heart to that same part of my body ~~xx~~ regarding activity. If I can produce this, I have my body in an entirely different state because nothing is left to chance any more. Something in me has taken charge of the functioning of the three centers and they are now related to each other under the influence of something that starts to become more and more the important instructor of a condition in which my body finds itself as separately functioning different centers and, at the same time, combining the three centers in some way or other which I would call harmonious since it has nothing else to do with any other extraneious thoughts or feelings.

And this is a tremendous value of this kind of exercise, particularly when it is continuous (continued?). So, for that reason very often this exercise is connected with a state in which one

asks for help because it so difficlut to go against the ordinary inconscious forms of behaviour of my three centers as they are, against which I want to now put something quite different under the influence of something that is of a superior quality guiding a relationship in my body which has to be followed, which has to be ordered coming from the beginning of I, as my body becoming now an instrument in the service of it.

Terry Owens: Some how I had gotton the inpression that the feeling energy was to be conveyed by means of breath, of the internal flow of air.

Mr. Nyland: No, not necessarily. There is of course energy that is also by means of breath distributed over the body.

Terry: I am not talking about that. I am talking about the actual feeling, that it ...

Mr. Nyland: Not necessarily.

Elliot Nelson: When I try this type of thing, I find that at first it is only trying to feel the arm and then after that it is a tingling sensation or a -?-. Now, does this mean that /?- First trying to feel it, is the intellectual part -?-

Mr. Nyland: No, you do not feel anything with the intellect.

Elliot: I am just trying to know that it is there.

Mr. Nyland: The knowledge of the existence of that is -?-

Elliot: And then the tingling sensation?

Mr. NylandL Becomes feeling.

Elliot: That is correct.

Mr. Nyland: That is why it is difficult because very often/when you sense you already get a tingling.

Elliot: As soon as you get the tingling you -?-

Mr. Nyland: As soon as you get the tingling you are in the realm of the emotions.

Elliot: I see.

Mr. Nyland: Quite right. And one keeps the tingling there and the sensation in another part/ And, of course, ultimately what will

have to be done when one really starts to learn how to do this exercise, and one has to do it many times because it is not easy. These are new roads as it were, you might say, that have to be explored. The relationship between the mind, from that part of the mind to my body does not really exist in that way; and neither is there any clear relationship between my heart and my body. There is between my solar plexus and there is definitely ~~xxxx~~ between the different parts of my emotional center which are spread over the rest of my physical body and the body itself.

But for the heart exercise, that is, the feeling exercise it is first necessary to concentrate all the energies that are represented by feeling into one more or less conglomeration or concentrated whole which is my I so that can have force for where it can be sent to the parts of my body. But when one continues with this exercise time and time and time again gradually it will be possible to have the two activities at the same time. That is, the sensing can then be mixed with the feeling and there can be a realization of sesning and at the same time a condtion of dynamics or the tingling with the -?-. So then, from there, the different parts of the body, one starts to introduce two parts of the body, three parts of the body, four parts of the body. And then, with this, the totality of ones body. And that then the realization of ones being is dependant on the sensing of the totality of oneself with the feeling of the totality of oneself. And then pne is in an entirely different state because that condition of being is where the three centers arex related to each other and one has, in regard to oneself, become one. So, it is a very important exercise for that. I mentioned it only as perspective of what direction it should go and it will go if one persists.

Elliot: ??

Mr. Nyland: Yes, it belongs to that. But then many times with the sensing one introduces certain emotional qualities of Lord have mercy. You see, things of that kind that I realise that something in me realizes how difficult it is and what it has to go against in order to produce these direct -?- in myself. And everything that I am in ordinary life, that is, everything that I now call mechanical condtion is simply that my body is acting in accordance with whatever my solar plexus feels like abd whatever my mind feels like.

Elliot: Mr. Nyland, when I try this I do not find any desire to command at all. I mean as far as movements fo. I find none at all.

Mr. Nyland: Good, you do not have to. I only say it can be done.

Elliot: And I only find a transfer from let's say the heart of the solar plexus area to -?-

Mr. Nyland: You remember I explained once the differences of being. Being can be as being and being can be active. But, you see, when one observes one can remain observant; one can also observe and participate. The ultimate aim of man is to be able to retain his objectivity while he is active. So, it is not at all linked with it. I can be at any one time, at any one moment at that moment without wishing to move. At the same time, if there is something that I have to do, that I feel you might say as a command that I have to participate in something, I can then give orders to me body to do it. It is not linked up. It is absolutely standing still. It does not mean I have to move. But if there is something in me that says I wish to move, move, but then remain exactly that what I am now.

Elliot: -?-

Mr. Nyland: Quite, sensing, feeling, all of that. It does not have to go. That is why I say there are four, two of which go into the activity and the other two are related to the condition.

Elliot: But there is no sensation of the heart transfering energy like the mind. You see, the mind knows - ?- but the heart ...

Mr. Nyland: No, the reason for that is that the heart is not as yet functioning complete. That is why you do not know it. Because it is not a source as yet. It is still a little haphazard. I have compared it to the planetoid condition. It is not a planet as yet. This is the trouble with us. Our heart is not functioning in an emotional sense. I call it that but it is ones solar plexus which is more or less concentrated. But the heart is not functioning at all. All the heart does in ordinary human beings is simply to take care of the blood and not as yet for the emotions. But for an emotional source of sending energy, the heart has to be concentrated that all the different nodules, the different conglomerations that are spread over the body like planetoids have to become a planet. Then it is my heart for that purpose. And when it is a concentrated source, it can then send from the heart quite definitely something into different sections of my body.

But one has to learn it and also the heart has to be fed in a special way. This is linked up with another exercise that also has to do with sensing and which is related to the distribution of energy. That is what you had in mind Terry regarding the function of breathing. Breathing will help the heart to develop. For the time being, we operate with solar plexus. This is the condition in an unconscious state. In a conscious state the heart takes over the function of solar plexus and then it becomes real emotional center. What other things are there?

Terry Owens: I wanted to ask a question about sensing also. This has been a question for quite a long time. When I have a very deep experience from doing the sensing exercise, my arms, that is my hands and my feet become somewhat swollen. It is not that I am identified with it. One way or the other I do not care. But I was able somehow to observe once why this took place and that it was that there was a greatly increased flow of blood to my hands and to my feet. John and I talked about this and he suggested that it might be just the force of gravity since my hands are down.

Mr. Nyland: No, no it is not that. You are sending energy from your head, unusual form of energy and also unusual to send it. You open the parts of your body more to the influence of that kind of energy. It is like porous. It actually enters. That is, it goes below the skin. It enters a little distance and creates in the arm a different kind of condition which one also can sense as a condition. But it creates such a condition that everything that usually takes place in an arm like blood circulation is very much enhanced. And, because of that, there is much more aliveness in it.

That is why when that has been prepared by means of sensing it can be felt after. If you try feeling without sensing, you will have a very difficult time. The arm is not in condition. There are three stages: My arm in an unconscious condition. That is my ordinary life. The second stage is my arm under the influence of sensing. It is in between that what is dead and what could become alive. And then the third stage, my arm under the influence of feeling which is dynamic. These are the three stages of a human being as far as physucal body is concered under influuence from different sources.

The first source is dead body. -?- simply that what it is with a little circulation of blood and a little bit of air. The second is a sensing, a remaining and becoming aware of the existence of oneself as if one at that moment starts to be born; entering into the possibility as if one goes across the line which separates the unconscious from the conscious. And the third state is that one is entirely in the conscious area. And in that area there is aliveness of a different kind and the body starts to function quite differently. You see?

Alice Watson: When you are in the third stage, how long do you stay in that? I mean, what happens in daily life?

Mr. Nyland: Alice, when one is on Earth, the requirement is that one must keep on working. You see, because I still have this kind of body

which is subject to this law, the law of gravity on Earth. If it were possible and I do not say it is not, but if it is possible that I do not live in this body but I live in Kesdjan, I do not have to maintain the difficulties which I now have of staying awake. I am awake. It depends where I live.

You see, I am still deeply effected by the laws of Earth. That is, they willxdxaxcxexxexxkxxxexxhxcxfexex come in on me. I can, however cope with them. They will not draw me. I will know the effect on me. I will recognize it because in that way, let's say, one is still human. At the same time, they will never have the effect that it has on an unconscious being. So this question, you might say, how long will it be necessary to remain working? Until there is sufficient material accumulated which has built something else in which one can live.

The full advantage of being actually able to be free from Earth is only when Soul Body has been built; not Kesdjan. It is still linked up and therefore one cannot assume that if I live there that I am entirely free. I am free wehn I am in Soul. I said it once, that Soul starts at the Si Do of physical body. It is above it. It is not connected any morethan only connected by means of Kesdjan between the two. So, Kesdjan is still subject to such laws, but not Soul. Therefore, the messenger from above is not subject to the laws of Earth. At the same time, when he is in a body, his body will receive the influences from Earth but he is not living there. He does not have to lose himself.

It is partly theory because at the present time we know that it is necessary to continue to fight. And as long as I know that I fall asleep all the time I know I have nd built enough of my conscious building as yet. And therefore, it will be such a long time that it only will stop when that time stops as such. As long as I keep on saying how long, I will still have to work. As soon as I say I am, I do not have to.

May Ripa: May I please check the order of the exercise? Sensing first the right arm, right leg, left arm, left leg, just sensing.

Mr. Nyland: No, no, no. You go around. Right arm, right leg, left leg, left arm.

May: That is what I meant but I didn't say it. And once around. Then sense the right arm. Then sense the right leg and feel the right arm.

Mr. Nyland: Sense the left leg, feel the right arm. sense the left arm and feel the left leg. Sense the right arm, feel the left arm.

May: And would one then attempt a total sensing and feeling?

Mr. Nyland: I think this will give enough exercise to find out what one can do. It is extremely difficult. It is something that has to be done many many times and one many times will go wrong. And before one has really established not only the knowledge but the actual experience of knowing how to do it, a long time will pass; necessarily must pass because it is something so entirely different from my usual state in which I am as personality/when that I introduce this kind of thing it is not recognized. They do not belong there. They are forced out. Every times I try to do it, they are considered like black sheep.

May: I attempted it once some time ago I recall.

Mr. Nyland: You may have to divide it up into different parts. And sense for a long time until I as it were prepare myself. And then I try to feel without mixing the sensing with it. And then we can combine, having the sensing in one place and the feeling in another. There are different ways of doing it. I am simply giving an exercise which is a combination of it. After all, it is thing kind of thing that is necessary.

But we are talking very much theory. And I would like to avoid it. I would like to simply come down to practival facts for ourselves of certain experiences I have had when I triod to sense. For instance last week I mentioned it and there were very few who had done it. Huh? You want to hold up your hands again to see? Three or four at most? And it is not very good. It does not indicate as yet the level on which you are but at the same time it does indicate a certain

form of seriousness. It is probably my fault because I probably say too many things that you do not know what to do. So that when we talk about this in the beginning, at the end of the meeting you have forgotton even that I said it. But I can complain of course many times about ignorance and laziness. And I will continue of course to do that and continue to hold up in front of you something that you ought to strive for and then hope for the best and that you will, that you will make attempts; but that I cannot expect that you really do more than what you do even if my hope is that, that I am not disappointed that you do not do it. It is your life and not mine. But my life simply means that I want to tell you and as long as you are willing to come here, I will continue to tell. Then, whatever you can use, you must use. But you have to find out what is your mechanicality in that respect.

In general I do not like the word mechanicality because we have machines so called as human being which are perhaps computers and so forth. But they are not really machines at all and therefore there is quite definitely the wrong word because a machine does not consider and a machine does not ponder. A machine functions beautifully and very delicately and also has a certain form of memory as a computer so that it retains certain facts. So, in that way, it is not only interesting but it is extremely senstive. But when you talk about consideration in ones mind, weighing thoughts, weighing a feeling, before you act that you consider this and that and so forth, it is not machine work. It is humm work.

That I am in my particular thought and feelings also conditioned and that because of my life I think or I feel in a certain way, and that by a stretch of imagination might also be machine like, well, I would grant that. At the same time, when I am at the present moment, this is exactly where the difference comes in because I still have a

feeling of myself that I can at certain moment decide what to do. That is, that I can ~~mtxi~~ do it unselfishly if I want to. I can still be kind or not kind. I have that kind of a choice. A machine has not that choice. A machine is in accordance strictly with a law established. When you put it in motion it goes in a certain way. It does not change and it has not means in itself as brains or feeling to change its activity. As human beings, we have. And that is why the expression that we are machines is for me idiotic.

That you want to say unconscious, that is different. That I sometimes do not know or that I am a habitual kind of creature or that I am bound up in a variety of things which something I do not know I am bound with and I think that I am free and I am not and that I react consantly instead of so called acting - that I would agree with because that is something that will allow my feeling and my mind to have a different kind of a function which is not necessarily a mechanical one but it is something that I want to introduce.

And based on whatever my bringing up has beenI naturally have weighted certain thoughts and feelings in a certain direction. Aside from the fact probably that I am at the time astrolgoically determined and predetermined to act and to behave in a certain way. But all of that I can find out about myself. A machine cannot find out. And the tremendous difference is that there is between a human being and a machine is that there is possibility for a human being to become objective. That is why the comparison is not right because a machine never would become objective.

And therefore when I say a man is a machine it is not true. A man can be functioning mechanically but besides that he has a brain with which he could become aware; a feeling with which he could force himself into certain conditions which he wishes for the sake of growth. A machine has no more possibility of growing further than only extending

its own ability in the direction which already exists. A human being ~~is~~ has an entirely different~~x~~ quality. And all of a sudden to say those who now become interested in objectivity are not machines any more, it is not true because we also say that the possibility for ~~every~~ person exists and it depends entirely on the kind of condition and the experience that such a person has if he could wake up. And that there are also moments of accidentally waking which never would happen to a machine.

But if you want to use the word unconscious state, yes, that is right. Even the word sleep is not very good. The waking-sleeping state is not a very good word because we do not this question of when I physically wake up and open my eyes, I do not go thru that same kind of an idea when I am in ordinary life and then so called wake up to myself. I do not go thru that particular period of opening eyes. For what? Psychological eyes? But I am in a different state. And I am, at that moment when I make that effort, I then create in myself a configuration which functions ~~is~~ differently.

And it is this internal change in oneself that I can compare with the sate of being more awake. But exactly because it is an internal state that requires a certain amount of time and energy and concentration of certain kind that I gradually start to become more awake. It is that difference that is there when I say about twilight which very seldom exists in ordinary life between the state of physical sleep and the state of being awake. It may last a little bit and for some people it is a little bit easier or more difficult to get up. But it does not last very long.

Regarding work on oneself, this band, I have called it twilight, is much and much larger. I have even said it is half of ninety degrees. You remember I compared to t~~é~~ Capricorn and Cancer which totally are about forty six degrees. It is an enormous field in which I gradually start~~x~~ to wake up more and more and more and more. It is not at all comparable

to any state that I wane up. Only at the moment, yes - and then I am asleep again.

I think we have to revise a little bit our terminology about these questions because we keep on repeating the same kind of thing that Ouspensky has said in his book and so forth which supposedly comes from Gurdjieff. Let's put out ordinary words in of ordinary things in ordinary life regarding the possibility of being more awake and aware. And let's put them in simple words that belong to us at the present time which we can understand. And do not let's use just certain terminology because they have been used before by someone else.

When we talk about man, about a human being as he behaves and as he walks and as he thinks and as he feels, we are dealing with ourselves in a certain way. And we are familiar more or less with what takes place in ourselves and that we are, with this, trying to find out what is a thought process and what is a feeling and what actually happens to me when I start to become interested in the possibility of not being all the time unconscious. These are the things that concern us. But that we become over-scientific and try to divide things into four states of consciousness, it is only good for a little bit of nice theoretical enjoymnet. It will not help you in your daily life and that is where we are applying work. When you are in front of your friends, when you are in your ordinary day as you being it, when you become so called conscious when you wake up and you have to face your difficulties. And then, what will you do in order to overcome them or at least not to lose yourself?

It is that kind of losing. That is a very good work because I lose myself. I am lost in that what I do. This question of identification, that is a very interesting one. But not mechanicalness or even a machine. We are still human beings. We are something else from a machine. And it creates immediately when you talk about that kind of thing to other

people that do not understand anything at all, you are not using terminology that they understand. And you set up a certain prejudice and they say, "I, machine? If I want to go to the left, I can go to the right if I want to." And that is true. But when it is a question of doing certain things because I am forced to do and I could not do differently, that I could explain. At the same time, when I even can say that, I am not at all mechanical any more. And we do not change all of a sudden into something non-mechanical. Don't lets philosophize too much about it.

Lets simply write up in ordinary terminology for yourself what is now work and what should I do and what am I doing and what kind of exercises do I do. And howmuch time do I spend on it? And how often do I happen to think that I would to work and then try to wake up? To wake up is very good in that way. That is, I become aware of certain things I do not see when I ~~xxx~~ am sb called alseep. That I can use as a concept. Awareness is probably a better word because awareness is a state. It is a state in which the configuration of myself has taken on a different kind of form. And, because of that, my functioning is different. And the experience of the different kind of functioning, that is really what gives me the diesire to continue to work. What questions now. What more? What can we add?

Mary Wittenberg: I would like a task.

Mr. Nyland: Well Mary, for instance you have to sleep. And you have to do everything possible to find out how you can sleep, how you can actually relax enough, how you can drain yourself of certain thoughts what you can do for your body to put it in such a state that it will fall asleep. That is really the task. Maybe a cold shower before you go to bed. It is not necessarily good ~~xxxxxx~~ but it is quite possible that it might stimulate your heart enough ~~k~~ -?- that when you get to

bed that you will want to be a littlebit warmer. I do not know how cold you dare to make it. But maybe sitting for fifteen minutes before you fall asleep. Maybe relaxation while you walk might be helpful. Maybe a certain form of thought that you try to introduce before you fall asleep. A form of thought, I mean by that, not only induced by a book, but a logical sequence of thought that you try to build together as coherent, as a logical sequence of thought in building up or a logical association of ideas. It means that I try to put my mind , not haphazardly letting it functions the way it is, but I intentionally start to direct my mind in a certain way. It requires energy and because of that energy I will probably get tired and maybe I can sleep.

This I would say is the most important task. In whichever way you want to do it - if you want ten cups of coffee before, alright. You know, it does not matter. It depends on your state. It depends on the flexibility inside, not outside. Do, the drainage of extraneous thoughts or feelings which you do not need and try to go against them. And the attempt of going against them already means that for you there is something else -?-. Then you say, "And now I lay me down to sleep." You know, if there is something strong enough that I must sleep and then sleep, it is quite possible to fall asleep that way.

But again, one has to learn. The world is full of that kind of thing. It is almost impossible ever to come to the end of ones adventures. We are so dead, you know; closed up, limited, narrow minded, provincial. And why should we be? There is much more joy in the possibiltiy of uncovering something and one has to go against that kind of a grain or that kind of a tendancy in one so that, of course, is where the difficulty come s in. One prefers to continue the way one has been. But anything that you will do contrary to your ordinary

habitual form of behaviour will give you a chance to wake up because it is different. And the difference, that is, since it is difficult to do, it is linked up with a very definite reason why you want to do something a little bit different and difficult. That is associated with the fact that you may want to try to wake up. Anything that you will put yourself to that is a little unusual and it is not so easy to overcome and where your usual tendencies say, "No, I do not want it; no, I am interested in that; no, I cannot do that; No I have no particular desire to change myself", all of this prevents one. And it prevents you from work in the ordinary sense as we understand it. That is, to become present to that what I do while I do it and to be impartial regarding that as much as I can.

But we have to do with the things we can do it with and not with the things that already are so overpowering that we are completely snowed under. Whn we are in pain it cannot be done because much too much energy goes inot the sensing of pain and my feeling sorry and suffering. I have to do it with the little things where it does not count, where it does not matter at all. But i have to bring them out of my habitual unconscious state into a semi-conscious state, non-habitual and then, with linking it up with the possibility of a reason why I do that stupid and nonsensical thing. Why should I force myself to do certain things that all my life I have not been interested in and where all my life I have been able to live exactly the same way and perfectly happy? Why should I introduce now something that seems, from the surface, stupidity? And at the same time, when I do this I enlarge my world.

And when my aim is that I have to enlarge my world, I still have to destroy the kind of things that prevent that kind of enlargment. It is a renovation of myself. I am interested in my body and my mind

and my feelings the way it is. And now I want to renovate it. I want to introduce something of a different kind so that it is modernly decorated in some way or other. That it becomes, you might say, up to date; that it has new furniture in it, that it is clean, that it is really as if the windows have been opened and the wond blows thru it and the dust is gone.

This is the way we are - such fobls with nonsesne. And you must know this by this time that you are stupid in that way and that if you do not do something about it, you will remain stupid and you will die stupid. Not that I care that you die stupid. You should care because when you die the way you are, you will supporting cells human beings and you will have fulfilled your function on Earth. But it is not that conscience that I am talking about. I am talking about something that is a possibility which is now potential in you and you must remain or become aware of that potentiality. It is a form of life in which you ought to be interested and that you say"That I want to do because I still am alive and I still feel for myself that that form of life ought to be manifested. That is why one remains interested, Otherwise you die out. You die down. You gradually disappear like in quicksand. Quicksand is the Law of Gravity applied to your psychology.

So, wake up. Wakem up in the morning and say thank God, Wake up when you see each other in a group. And you ask someone "How are you today? How were you yesterday? What have you done this week?" What is it, this solidarity among us which, as you know, does not exist? You do not give a dman about each other. Anybody can die in this group and you will say, "Oh, really?" Anyone can suffer something and you do not know about it. And it is not that it is necessary for all of us to be friends or even acquaintances. There is an entirely different way of relating; that is, the necessity of seeing that one works

because we are all in that same kind of boat. You might call it unconsciousness. But something that now prevents one. And an aim which is outside of one and has nothing to do with your personality and has nothing to do with accomplishments on Earth.

But it has to do with the possibility of really becoming what one ought to be as a human being and fulfilling the functions, let's call them, the five rules of objective morality. And that is a bond; that is a relationship. And I say you do not know about each other. People can go on suffering and have this and that kind of an experience and you will not see them for a little while and then you say, "I didn't even know you were away."

I have said it many times: Call each other up and say, "What is it now? Are you really?" And do not think for a moment that it is a question of interfering with them or that they will take it ill because you happen to remind them. If they take it ill, it is so much better . You remind them anyhow because they ought to be reminded. Something ought to remind them -?- when we want to work, when we are serious about wanting to work.

We are not as yet, I have said it several times, not as yet serious enough. Life continues in the same old way with all the difficulties and sorries that we have in ordinary life. And I am not minimizing them; do not think that. ~~Thank~~ God, they are difficult. But at the same time there is a little group of certain understanding. Again I say it is Tuesday. There ought to be a little inderstanding among us so that when you look at each other you remind your I, the other pers n's I and you meet for one moment and you say, "Thank God I saw something." But you do not feel. You are not concerned. You are concerned with your own little nit of atmosphere and just your few relationships and perhaps with yourself, mixed with a little vanity and a little -?-. Get out of it.

This is how one changes oneself. Not that one has to become a nice kind person or a considerate one. But using exactly that kind of thing for the purpose of trying to understand a little more of this world and to have that kind of interest and to know that there are others who perhaps could be interested. And then, because of that, one could work together.

In 571 there is a little march. That is, in the music. And it is like going up a hill and they are marching. And it is not always in that same kind of tempo. And there is as if among a few times, as if someone stumbles. If you listen to that music you will hear it. But they are climbing up a mountain and finally they reach it. And then the next little piece is a chorale. They have reached something. It is that that I talk about. And it is that that I had in mind at the time when I played it. And it is that kind of thing that you ought to have regarding each other; this kind of feeling: I am not alone. And I also, if necessary, could count on someone so that with their understanding and with my understanding, I have called it a research group, I call it Index, I have called it sometimes working together in Brester. Sometimes as if we really could do something and other times we are far apart. And then - once a week. What is in one week?

I am not saying that because I am getting a little older. It is not a sign of senility. Do not mistake it. It is a sign of very much aliveness, of the wish to do what still can be done and that ought to be done and that each person, young or old, ought to have and constantly live with and not to have it taken away from him because he happens to live on Earth.

What would be the meaning of Heaven? It is exactly that contrast: that what we do not have, that perhaps we should have. And that it is not easy, it simply means that there are forces of course which keep us where we are,, so that it is a fight. But what of it?

Because after all, if we are not fighting, we are going down the drain just the same. We are subject to that kind of thing, like it or not, we are. Those are facts; facts of birth, favts of death, facts of economic conditions, facts of the law of gravity, facts that we have to admit and acknowledge.

This group, it should be filled with questions of your daily life. Even to day, if your memeory does not go far enough back. That today, what did you do? Did you stand still on a corner and come to yourself on the street? Did you see yourself while you walked and x that your attention was attracted by that what you saw in the window and that at that time you lost yourself? And that while you looked at the kxxk floor, the ground and the street and so forth and then looked up and so forth and that all the time things came in on you as energy? And what did you do with it? And where do your thoughts go? And where is your feeling when you sit down quietly and you try to contemplate and think and try to weight this and that against each other? How much room is there for other people, not only for your own selfish aims?

I say it again and again. Wake up for your sake. Wake up so that you actually become something, that there is something of which you can be perhaps proud because you understand and you can then direct your life in accordance with it. And that then at such a time maybe you can be and maybe you can pray to God and thank Him that you are still alive. Whatever it is that you mean by G d; that there is something in you that is your essence and that is your Magnetic Center, your possibilities, that what is now potential in you that it starts to grow and comes out and shows and becomes real in the eyes of the world; something that they say, "There is something that I would like to emulate; that I would like to see. I would like to become that." And then we overcome a little bit of our laziness or

perhaps if we have difficult in being too tired that we spends little time in order to get no so tired or at least in order to over come it and to use ones head and do this and that; but not all the time thinking that business can be continued and carried on inthe same old way and that at the same time you can become conscious. You cannot.

The coloration of your life has to change. There has to be something that really in yoUr becomes an urgent desire to want to live a different kind of life, and once and for all get thru with ordinary things and throw it out of the window what yoy already know well enough now is superfluous and do away with it. Do the best you can in your life whatever it requires. At the same time, introduce something. I have called it an elixer; something of a catalyst, something that really will change it and will put yourself on a different kind of plane and that you being then actually answers to the necessity of fulifilling its functions in regard to whatever you want to call God. Wohn you are alone and you pray, when you really wish and when you are perfectly willing also to sacrifice certain things - you yourself, for yourself, what you are, what you can be for others, what you would like others to be for you. You have to start with it. Do not expect them to do it. You must -?-.

Ruth Axelrod: I wonder if you could give me something. Sometimes, particularly when I am with people in the group, I wish I could be a little more myself with them but I am afriad.

Mr. Nyland: Yes, that is right. But, you see, the fear is based on a certain form of criticism and also inability because one is not flexible enough. When I have for myself an aim of wanting to become, call it in a gerneral way, a conscious man or a harmonious man and I know that that aim is far away from me, I also know that it is an aim with some of the other people and that they realize also how difficult it

is to have that aim and even to try to reach it at times. That then, on that kind of basis, if I believe in the fact that I am this and they are that, that one can meet. And I do not have to have any fear.

There is no disagreement in anyone about the fact that we all will die. What even if I say I will die, you will die, that there is then a understanding and there is no fear because there is no questinn about that kind of a fact. So, in relation to other peopl,e, I have to come to establishement of facts that are acceptable by all of us or by whatever the relation is. This is one thing.

The other is I have to find in myself a certain solidity. I have to have for myself a realization of that what I do is right in accordance with all I can do. So that I do not need any further approbation from anyone else. As soon as I put my emphasis on the wish to be recognized, my vanity, the necessity of having people admore me, of everything that I believe that I am dependant on the acclaim of anyone outside that they have to like me and so forth, I am putting the accetn on the wrong way. When I am, I have no interest even of wanting anyone else saying that I am, because they cannot tell me more than what I already know. And when they appreciate that what I am, then they cannot be more appreciative about I am than I am about my own I am. I do not need them. It does not mean that at certain times I cannot go to them and ask them a question. But it means that I have regarding myself already come to a point where I know I want to ask that question. When I want to ask that question I have something from where I ask it. You understand what I mean by that because it is a little different?

Ruth: I understand the second part quite well.

Mrl Nyland: Because that is different; because when I say I am, it might indicate that I am conceited.

Ruth: But in reference to the second part, my attempts ar most of

the time simply the best I can do which is sometimes a little too heavy, a little awkward and I am sometimes apt to get responses like why are you looking at me that way? Why are you staring at me and things like that. So, obviously I am still not. It is not that I am, I am still not.

Mr. Nyland: You are effected of course. One is all the time effected by other people. It cannot be helped. Anyone looking at you already has an effect on you. There is no question about it. It islike walking inthe rain - you must get wet. It does not mean howevere that when I get wet that I may have a rain coat. So, when someone looks at me it depends entirely how do I digest that kind o f a look. If I have something in that can stand that, it may bounce off. I have enough control I even might let it enter and then I will work with it in some way or other and use it as raw material for myself.

It all depends what I am in this particular state - open to this. But something in me is master of myself and not swayed because so and so is looking at me and therefore I go in that direction and another person is looking at me and I go in that direction. You see what I mean? It is something I call solodity. It is something that I have comp red to a gyroscope. A gyroscope keeps its own state; its own direction. You push it and ti comes back again to the state in which it is and it is because it is active. Because of its tremendous speed, it has to have a solidity as represented by this dynamic force, which dynamic force simply is expressed in that way. If I have that kind of something in me I do not give a dmnn who comes and pushes. I come back again.

You see, I may not be able to understand it quite. That is, it is possible that someone effects me in such a way that it leaves a dent. But I will repair it. I am not all ise and certainly I am not saying that whatever comes in I will be able to reflect. How do I reflect? Hoe does an one reflect? By making the surface so absolutely polished that nothing will enter. Well, maybe there is a psychological

polish. It would be very interesting. What is it that I can make myself be when I am so called inert? I go back again to neon and crypton and so forth, the inert gases. Why are they the way they are? Because the rings of the electrons are closed. Psychologically it is that. I have to be flexible regarding myself; open for whatever may be as an influence that could effect me and that could be useful. And with open eyes I will go into it. But I will go with a whole body of mine.

Rhoda Goulding: In the last weeks I have had experiences, not particularly when I was working or something when I was working, in which I seem to be much more free from my ordinary self. And I have been thinking a great deal about this. And it seemd to me that if I could work in such a way to achieve more of that, that I could be much more what I should be.

Mr. Nyland: Darling, it is not wishing for any results Rhoda. It is not wishing for a description of something that is desirable. You have to wish for the fact of being awake.

Rhoda: I do not think I meant it as a result.

Mr. Nyland: You go kmmk into philosophy.

Rhoda: I do not think I meant it like that because to day I worked. I tried to set myself a time limit during which I would really try to make a line and not just dots. And it shows me many things that I have never seen before. I think it was in line with that. I am a little confused ... the only thing xx is that I see so many gaps and I see so many ...

Mr. Nyland: What is the difference? You see many gaps at the present time. You never saw any. Now at least you see certain things that are between the gaps or you become aware of a certain state which also produces gaps. Before you never knew anything. Everything was a gap because it was unknown. So only see that what you now see and do not look at the gaps. The strength of the net is in the knots; not in the holes inbetween. At the same time, they make up the totality of the net. For ourselves at the present time the gaps are nevessary. You might say the gaps keep the different other parts together. They are related. In a state of awareness there is a possibility of being

awake and it is as if that light shines a little bit further. When the other one comes it crosses itself already at the point where there is a little bit of twilight.

Do not worry about it. I am now here, I am now here, I am now here. I keep on working. I am here, I am here, I am here, I am here. I keep on working. I am here, I am here, I am here, I am here. What is the growth of a vibration rate? It is like that, a sinus curve - like that. One octave higher. This is growing, you see, gradually ironing out these long sections of gaps, bringing them together until finally they are vinrations that are like this and a vibration that sets myself in a motion and a vibration that belongs to my life. All this takes place.

But I am not interested in looking all the time of what is not there. I am interested in that what is already there and with that I work. Gradually it brings it together, past, present, future, all there gradually, like this. Present. Dots, dots, dots, line. Verticalness certainly. This is here, this is here, now it moves. It becomes a plane. These are the things that are positive. These are the things that belong to the formation of a body. They belong to the building of a house. Not the openings. I close them up with plywood. Planes, the verticalness of objectivity becomes a plywood. A little bit of stuff in the beginning, sure. Then I cover it up. It is a house.

Never mind the gaps. That what I know, I am. And every time I forget it, I say I am. I forget it because of gaps - I am again. I make an attempt. I am looking for that state. I am looking for the state of awareness. I am looking for the state in which I make attemps. What I do not do, I forget. It is past. What I do now, that becomes my responsibility. And I work, I work with that kind of a, I call it, a lightness, you see, because it is not this grublen, this

terrible churning. No, I am. This is what I meant. This is the lightness of I cannot do this - never mind. I am doing, I am doing. I am. Never mind what other people say that they cannot do or that I cannot do or that I myself know I cannot do and how often I fall down. Of course I fall down. Every God damned time I fall down. But I get up every time.

Rhoda: You see, it was this way. It had this quality of lightness.

Mr. Nyland: Good, fine, fine. Then we are talking the same thing. Now look at me. Alright?

Henry Gillis: This week I found that work started for me in two different ways. One was the new part, was automatic. In other words, I found that the opportunity to work was presented to me, I did not have to apply much of an effort for the instigation of work. And when that happened, it happened several times during an hour. I would not say every hour. But then I remembered what you said several weeks ago. But I do not know .?. you said it would be a sin not to take the opportunity. And I thought that this was along similar lines that you mentioned. In other words, it was automatic. It was presented to me. I would have to xxxx do the rest. I would then have to make an effort. Now compare that to the other times where I made an effort and it would be a strong effort. I would have to begin it and follow it thru and that was very difficult. This, in comparison, was not as difficult altho I still have to make an effort after it was presented to me. And I felt that it was automatic. The beginning, the instigation was automatic.

Mr. Nyland: It does not matter, Henry, where it comes from. I find myself at a certain moment recognizing a state of awareness. Whatever has happened as a result of my own effort or as a result of accidental circumstances, the state which I recognize is a state of a different level. I take it now, I do not think about where it came from. If it is a good state, I am grateful that I have the state. I will now make it last as long as I can. The sin is not to use it. But use it to the best of the knowledge you can, without going in detail as if 'how did that all of a sudden come?' At that moment, if you start to think about it, you lose it. Use it first. When it is gone and afterwards you remember it, then you probably can -??- 'how did it happen that i ??-. It is very good. And let's hope it happens

many times because there are sometimes certain days where it happens many times without any effort apparantly.

Hwnry: Yes, at the beginning of the week, in other words, after leaving the group, it was stronger and towards the end of the week, Monday, the automatic portion was not there. I would havr to go back to the old way and instigate it.

Mr. Nyland: And when one knows this gradually, that there is a certain rhythm that occurs in a week, you also know that at certain times more effort is necessary. It is the same thing as what one knows xx about ones type astrologically. It simply means that I have to make more effort at certain times when astrologically I am a very difficult state. In that sesne it will be extremely helpful to know what kind of Capricorn or Aries I am.

Henry: That is where Marilyn is helpful.

Mr. Nylands It does not mean that I have to sit and say, Oh, too bad that I am -?- and therefore I cannot work. Everything that can be used for becoming more wise. everything that is available, everything that I can study or feel or get or steal or borrow for the purpose for me to be awake, I will do. I really do not care where it comes from because I know that in that I am not taking away anything from anyone else. I am taking away something that bel ngs to an atmosphere that otherwise is not used at all. If I were selfish that M prevent some one from becoming conscious because I want to become conscious - I am not interested at all in the totality of everything existing if there is a quantity of that. I do not know it. And for me, as far as I am concerned, I continue to live as if I am thirsty on Lake Superior and I will drink as much as I possibly can. And everybody else on Lake Superior can drink as much as they can.

That is the condition in which we are; that totally, from the standpoint of the universe and maybe the totality of the amount of energy that is available for certain purposes, it may be so. But I am not responsible for it. I am not even asked to consider that question.

I only am asked to consider a question regarding my own conscience, my Magnetic Center, my desire to wake up. And I will have to face the difficulties that are in my way, that belong to me as my personality, as far as I understand it. And I have to work with that because I cannot work with anything else and no one is going to work for me. But simply do -??-. It is sunshine, it is rain, it is snow - alright, I dress in accordance with it. But I am not asking why does God send my rain today when I have to go out; why I am the way I am now, sick, when I so called wish to work.

Children, I have been a little hard on you but you do not know what I feel. Really, you do not. And sometimes it may look as if I want to, I can used the word,preach and I do not really want to. I am a member of you all. And I am interested in growth and I hope all of us can grow together. More and more that it really could become permanent and that we will not forget and that we will not allow the different things that always come inebwtween to come inbetween this kind of an effort. You have to help and you have to be serious about that.

So m-ybe next week we talk. Work if you possobly can. Work all you can do, try to understand your life. Good night everybody.